

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END. HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

GARDINER, MAINE, FRIDAY, JULY 15, 1831.

NEW SERIES, VOL. V.—NO. 28.

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BY SHELDON & DICKMAN.
WILLIAM A. DREW.—Editor.

[From the *Trumpet and Magazine*.]
A SERMON,
delivered before the Boston Association of Universalists,
at the semi-annual session, June 1, 1831.
By SYLVANUS COBB.

Text.—"Take heed unto thyself, and unto thy
church: continue in them: for in doing this, thou
shalt both save thyself, and them that hear thee."

These words were delivered by St. Paul, in charge to his son Timothy, in special reference to his imperious duty as public minister of the gospel. I am not now called to address a youth in ordination service; among those to whom I speak I fathers in the gospel work, unto whose eternal counsels I would fondly listen as a child. But having been appointed at the last meeting of this Association, to address you on this occasion with an appropriate discourse, I chose to call the minds of my ministering brethren, by way of remembrance, to a recognition of those principles to which we are bound to train our course. Nor should this subject be less interesting to lay delegates, and the rest of my hearers, since such is the relation between ministers and their people, that the duties of each ought to be well understood by the other.

I. The preacher is required to take heed unto himself.

1st. To the temper and spirit of his mind. That person is ill qualified to be a public teacher of the Christian religion, the temper of whose mind is oppugnant to the spirit of the gospel. If his own feelings are not in accordance with the sentiments which he would inculcate upon others, he cannot speak from the heart, and of course his communications will not be so likely to reach the hearts of those who hear. He should cultivate in his heart the spirit of meekness and humility. Haughtiness and vain pride are contemptible in any man, and especially in the minister of the gospel. To see him whose station requires that he should deserve the confidence and esteem of all, in the various links and conditions of life, as their friend, their pattern, and their teacher—see him pass with a haughty air the poor and unfortunate, refusing to associate with them on the level of brethren, displaying pitiable weakness and folly.—And to see him stand up in the consecrated desk, to instruct, in the name of Christ, the silvery headed, the middle aged, and youth, upon the solemn subject of Divine revelation, and there display in needless flourish and theatrical manœuvre, as if himself were the principal subject of his thoughts, and the principal object to which he would attract attention—this is truly calculated to excite disgust and indignation in the feelings of the discerning of an insulted audience.

True humbleness of mind is one of the most excellent of the Christian graces. It is connected with that suitable consciousness of one's own dependence and imperfections, which leads him to the exercise of charity towards others, and to a prayerful study for self-improvement. It leads to a free, friendly and unostentatious intercourse with and poor, and causes the services of the sacred desk to be performed with a single eye to the edifying, the comforting, and the improving of the minds of the people.

Patience and brotherly kindness should also be possessed and cultivated by the teacher of religion. If he braves and engages at every opposition he meets, either his secular or religious concerns, he will command but little respect and little influence in his official labors. If he is peevish and fretful under his own trials, he is not the person to preach unto others the virtue of patience. If he cannot or will not govern his own passions, he is an unfit person to give rules for the government of the passions of others. If he is kind and injurious towards others, let him no further profane the law of brotherly kindness, by setting himself up as a teacher of it to the world. If he will pursue the business of religious teaching, the feelings of his heart should be conformed to the principles of the religion which he advocates—and then his religious instructions and exhortations will have all the weight and influence of knowledge and experience in the things he inculcates.

2d. The Christian minister must take heed unto himself in regard to his general conduct in life. He must be temperate in all things, just in all his dealings, friendly in all his intercourse. He must avoid foolish contention and vain jangling, be pure from the practice of falsehood and slander, and carefully avoid becoming a carrier of unfavorable whisperings among neighbors.

One crime which has often disgraced public men, and which has not been wholly excluded from the circle of religious teachers, is the making of efforts, from the motives of envy, to injure one another. Even the primitive disciples of Jesus once disputed among themselves who should be greatest in their Messiah's kingdom. But we have no account that any of them went so far as to devise schemes for casting others down for the sake of being themselves above them. It is the case, however, with some little vain

minds, that having no confidence in their own substantial merits of public applause, yet unwilling that any should be ranked higher in the scale of ability or moral worth than they, they look with envy on the growing reputation of a deserving brother, and attempt wicked means to bring him down below themselves.

My brethren, take heed unto yourselves, that you never yield your practice nor your countenance to this unhallowed work of darkness. Do you profess an interest for the good of mankind, a love for the cause of truth and human happiness; and upon this profession have you entered into the work of the ministry, to instruct, improve, and comfort your fellow creatures? And seeing a brother successfully engaged in the same cause of human happiness which you profess to be engaged in, and for the advancement of which you profess to pray, will you strive to prevent him? Then your profession of love for the cause of Christ is rank hypocrisy. The love which actuates you in your conduct, is a narrow love of self, to the exclusion of the interest of the community.

If we love the cause of Christ, for the sake of the good of the community, when we see a brother successfully at work in his good cause, even ahead of us in the path of usefulness, we shall give place to no other envy, than an ambition to become ourselves as really useful to the community as he. And we shall bless God when we find ourselves honored, and the public benefited, by our having associated with us faithful and successful coadjutors in the good work.

I am extremely happy in the belief, that this honorable, this Christian disposition, of rejoicing in each other's success in doing good and deserving public approbation, reigns in the hearts of all the members of this Association; and that it has prevailed so generally, with so few exceptions, throughout our order in this country. But I stir up your pure minds by way of remembrance, that you take heed unto yourselves, and continue strong in the bonds of fraternal love, and persevering in your united efforts for the advancement of that great and glorious cause, which regards the highest honor of the Divine character, and the best good of mankind.

Finally, in regard to the general conduct of the gospel minister, St. Paul's charge in the context is, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things—give thyself wholly to them, that thy profiting may appear to all."

II. In the second general division of our subject we will consider the injunction, "Take heed unto thy doctrine." He who stands forth as a religious teacher, to feed the people with knowledge and understanding, should take heed that he feed them not with ignorance and folly.

1st. He should take heed that he makes his ministry in doctrine consistent with itself. If at one time he preaches the universal and unchangeable goodness of God to his numerous family, he must not at the same or another time, deny this impartial goodness, either directly or indirectly. This he may do as effectually by misrepresenting the purposes of the Divine government, as by directly misstating the Divine character. He might as well state directly to the people, that God is not infinitely good, but is malevolent and cruel, as to preach that he has brought creatures into existence either with the knowledge or intention that their existence shall be to them an endless curse. The preaching of such doctrine does as positively ascribe to God the spirit of malignity, and even produces in the mind a more striking impression of such deleterious ideas, than would the direct statement that God is a malevolent Being.

So if one teaches that God, when he judges, and begins to punish sinners, will at the same time shut out all possibility of their reformation, and will place them in such condition as that the perpetuation of punishment shall not only look unto an endless perpetuation of their sin and wretchedness, he might just as well assert plainly that God is not universally and unchangeably good, as to preach such doctrine. For goodness can never punish for some good end. It can never prosecute a government whose object shall be the unlimited perpetuation of sin and wretchedness. This is certain. And he who ascribes such purposes to the Divine government, and yet preaches in the abstract that God is infinitely and unchangeably good, confounds words of opposite signification, and tumbles opposite ideas into one chaotic mass. Such a conducting of the public ministry is calculated to produce unhappy confusion, and alienation of mind from God.

Again—the gospel minister, who would take heed unto his doctrine that it is consistent in itself, must not at one time hold up one foundation, and at another time a different foundation, for the Christian hope. If at one time he would teach men to base their hope with regard to their immortal interests on the power and grace of their God and Saviour, he must not labor at another time to sink all their dependence to a reliance on the uncertain

agency of the fallible creature. It is important that he should hold up the true and plain line of distinction between that life and blessedness which is the fruit or reward of faith and virtue here, and that eternal life of incorruption and glory, which God has promised of his own grace to give us, through a resurrection from the dead.

This consistent course of religious instruction will tend to clear from the mental firmament the clouds of darkness and dread uncertainty which have long lowered there, and bring direct to the mind's eye the clear shining and pleasant light of truth. But without the characteristics of consistency, no man's discourses are entitled to credit. The misconduct of preachers, however, with regard to this, has taken effect to distract the minds of the credulous, and to cause many others to wonder, and become lost in the dark and dreary waste of infidelity.

2d. The public teacher of religion must take heed unto his doctrine, that it is purely scriptural. He must not attempt to form a compound of Bible testimony and human inventions, to suit the depraved taste of an unbelieving world, nor must he suffer his own pride or prejudice to wrest the scriptures, or handle the word of God deceitfully. He must study to know the holy scriptures, which are able to make him wise unto salvation, and the saving truths of the scriptures he must preach, affectionately, sincerely, honestly and plainly.

I am aware that there is difference of opinion, among persons of the same general sentiment, as to the duty of the preacher of the gospel in regard to the business of the public ministry. Some are of opinion that most of his public labors should be devoted to what are commonly called moral lectures, or discourses on the moral duties of human life.

Now it is important that both ministers and people should have some clear and correct understanding of this subject; and to come at such understanding, it is necessary, first, to settle the following inquiry: What is the grand object of the services in the temple of public devotion?

To answer this inquiry in brief, the main object of our assembling ourselves together in the temple of worship is, to improve ourselves in virtue and happiness. To this answer I think all will agree. In what then does this virtue and happiness consist? It consists in love to God, and love to man. The instruction of our divine Lord and Master saith, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This is the essence of the religion of Jesus. It is the substance of the whole duty of man—the sum of what is required by all the law and the prophets. It consequently follows that such preaching will most advance the grand object of the institution of public worship, as will most tend to our improvement in love to God, and love to our fellow creatures. Love to God, however, is set as the principal thing, the first and great commandment, including the other in itself. For he who loves God, will imitate God in the love of his other children.

But how shall men be caused to love the Lord their God with all their hearts? This cannot be done by merely lecturing on the common duties of life. Though discoursing with suitable frequency on the common duties of life, describing at the same time the happy effects of a faithful discharge of those duties, will operate on our natural love of happiness, and encourage us in well doing for the sake of the profit it will yield us—yet this will not lift up our souls to God, and fill our hearts with his love.

The mere lecturing of a child on the duties of children, will not cause him to love his parents. He must know his parents' goodness and love to him. Their characters must be made to appear excellent and lovely in his view, and he must feel the weight of his obligations to them. So to lead men into the exercise of rational love to God, it is necessary to make them acquainted with the Divine character. If they so construe any of the dispensations of his Providence, or any part of his revealed purpose as to ascribe to him folly in the stead of wisdom, tyranny and cruelty in the stead of justice, hatred instead of love, and malevolence instead of mercy—under the freezing influence of such God-dishonoring errors, they cannot trust in God; they cannot love him; they cannot participate in the sublime pleasures either of his temple or private worship. They must view the Divine character and conduct to be such as will approve itself to their minds and consciences as perfectly just and holy; they must obtain such knowledge of God, as that they can view him clothed in all those adorable attributes, which will render him supremely lovely to their souls.

They must understand the perfection of his wisdom and knowledge, the excellency of his justice, the richness and indissolubility of his love, the eternity of his truth, and the efficiency and glory of his grace! This correct understanding of the character of God can only be possessed in a

knowledge of the doctrine of the scriptures. You cannot give men this understanding by ascribing to God high sounding epithets, backed up with arbitrary commands that they should know and love God.—They must be instructed in doctrine.

Dr. Channing, after stating his regard of what relates to the moral character of God, as the most important part of theology, remarks that "It may be said, in regard to this subject, that all Christians agree, that all ascribe to the Supreme Being, infinite justice, goodness and holiness." To which he very justly replies; "It is possible to speak of God magnificently, and to think of him magnificently; to apply to his person high sounding epithets and to his government, principles which make him odious. The heathen called Jupiter the Greatest and the Best; but his history was black with cruelty and lust. We cannot judge of men's real ideas of God by their general language, for in all ages they have hoped to soothe the Deity by adulation. We must inquire into their particular views of his purposes, of the principles of his administration, and of his dispositions towards his creatures."

Whether the preachers generally of the order to which the Dr. belongs practice on the principle which he here lays down, whether they discourse as if they considered what relates to the moral character of God the most important part of Theology, to be carried home to the people's understandings, not by applying to his person high sounding epithets, but by teaching and illustrating his purposes, and the principles of his administration—I say, whether they practice on this principle, we leave for those to decide who are qualified to judge. But in reply to the remarks above quoted, we can say, so far as beliefs, and so far as practice in our public ministry. Considering it of the first importance in religion that men have correct views of the moral character of the Deity, we labor to disseminate a correct knowledge of his moral character, by preaching the doctrines of the scriptures. The scriptures cause the light of the adorable character of God in a special manner to shine in the face of Jesus Christ, whose death sealed the testimony of his love, and whose resurrection and reign on high, is a sure pledge of the life and salvation of the world of mankind. Accordingly, St. Paul, when he visited the people at Corinth, determined not to know any thing amongst them, save Jesus Christ, and him crucified. And the same was his conduct with all. His main business was, to preach the doctrine of the gospel, which was calculated to elevate the affections and reconcile the minds of men to God. He abounded in exhortations to his brethren to be rooted and built up in the faith of the gospel; and labored to break down, where they prevailed, and to guard those who were freed from them against the return of those doctrines which were after the traditions of men, and not after Christ. In prosecution of his purpose, it was his usual custom, especially on the Sabbath days, to reason with the people out of the Scriptures. Yes, and such attention did the apostles devote to this description of preaching, that the priests and rulers soon complained that they had filled the world with their doctrine.

But it may be suggested that then the doctrine of the gospel was new in the world, but in this age and country it is generally known and well understood, so that but little attention needs be devoted to it. To this suggestion I reply—A slight acquaintance with the state of religious sentiment, even in this favored land, will show to the careful observer that there is yet room for much good to be done by reasoning with the people out of the scriptures.

But we will look into a congregation where there has, every Sabbath day for many years, been gospel instruction, and where the people in general are well acquainted with the doctrine of the Bible. Will it be said that for the teacher to take any considerable heed to his doctrine would be unnecessary, and even tiresome? Permit me to ask, then, what subject would not become unnecessary and tiresome? What subject can be more calculated to continue renewedly to engage and interest the minds and feelings of rational creatures, than that which relates to the character of God, his manner of dealing with his children, and his will and purpose concerning our final destination? This subject, though old, is ever new; and even he who has long been acquainted with it, finds it as described by the Revelator, a tree bearing twelve fruits in the year, never barren, but yielding new fruit every month. And then there may be, in almost every season of public worship, some individuals present who are new seekers after truth; and from week to week one and another of the rising generation, who meet with us in the public assembly, will be coming to an age for the reception of truth divine. The knowledge and faith of their parents will not suffice for them. They must learn and receive the gospel for themselves, that they may experience for themselves its sublime enjoyments. I would not be understood as meaning that the apostles omitted, or that a minister of the gospel should now omit, to preach experimental

and practical subjects. Their doctrine was an experimental and practical doctrine; and they could not preach it without preaching principles of moral purity. It was through the spirit of the doctrine of gospel faith that they urged the practice of gospel virtue. Let the great principle of gospel faith be taught, impressively, argumentatively, and truly, and then, in connection with this, the practice of Christian duties may be urged with moving and effective force. The doctrines of gospel faith, are like dew and rains, watering and nourishing in the heart the practical principles of Christian virtue. "My doctrine shall drop like the rain, my speech shall distil like the dew—because I will publish the name of the Lord."

It has been said by some, that Universalists are, for the most part, displeased with practical preaching, with having urged upon them the practice of the Christian religion. But I feel authorized to declare this statement to be in the extreme slanderous. I am well acquainted with a great many societies in our connexion, and my acquaintance with them has produced the conviction, that they are highly pleased with a faithful, close, and pungent preaching of practical religion. But the slander I speak of has been thrown out by enemies, and perhaps by a few professed friends, who, weary of the station which they have held in common with the many fellow workmen, have essayed to raise an excitement for their promotion, by ascribing that consequence to certain religious forms, which shall distinguish them from their brethren, and procure them the praise of hypocrites and bigots. Their preaching about practical religion then becomes an hollow, superficial, and pharisaical, as to disgust every enlightened and experimental Universalist Christian. Hence they capture such Christians, as displeased with the preaching of practical religion.

Let the minister of the gospel, when he speaks on subjects which are determined by his mere private opinion of expediency, give his private opinions with becoming modesty, and all the certain and essential principles of practical goodness, in connection with the principles of gospel faith, let him urge upon the people in uncompromising faithfulness and closeness, and he will receive signs of the most heartfelt approbation from every Universalist.

Concerning a notice of other men's errors, it is the duty of the teacher of moral and religious truth, to expose injurious errors, of faith and practice, as he goes along, and as occasion requires. But his engaging with false doctrines should be, not like the snarling cur, who would run out of his track for the sake of molesting every creature he sees by the way-side, but like the course of the majestic river, which tears up and bears away, every moveable obstacle which comes in its course.

In conclusion, permit me to say, for the preacher's encouragement, to take heed unto himself and unto his doctrine, that he lives a Christian life, and preaches the truth in simplicity, that by so doing, he will both save himself and those who hear him. He will save himself from apostasy, and from a thousand troubles and miseries which the unfaithful and disobedient must suffer. And he will impart to his hearers those beautiful truths in faith and morals, which will save them from the dominion and the miseries of unbelief and sin. The religion of the ministry in which you, my brethren, are engaged, is not of that sort a devotion to which is reckoned a task. It is, of itself, the greatest good which man can enjoy on earth. It consists in that faith in God, which embraces the promise of immortal good, for ourselves, our parents, our companions, our children, our brothers and sisters, our neighbors, and all whom God requires us to love. And this faith being rooted in the principle of Heaven's love to all men, it becomes in the heart that principle of good will to mankind, which is the health of the moral system. Here is peace.—Here is the patience of the saints. Here is that high and exalted happiness, which, when man has tasted it, he would not exchange for all the gold of Golconda, and all the rich treasures of the east.

Brethren, in this cause of superior good to man, let us be faithful. Suffering no foot of bitterness to spring up amongst us, may we march on, in the union and strength of brotherly love, and in a steady zeal according to knowledge, reducing the powers of darkness and sin, and blessing the people with heavenly truth and life. Let it be our proudest aim to be the means, by the favor of God, of pouring that light into the minds of thousands and thousands of our race, which will empower them to join in spirit in the song of angels, "Glory to God in the highest, on earth peace, and good will to men."

Fools!—According to the Warren, Pa. Union of the 21st inst. business had then, for ten days past, been almost entirely suspended in that village, on account of "anxiety on the subject of religion." The editor had not been able to publish his paper on the 14th, and the shops had frequently been all closed.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JULY 15.

UNIVERSALISM IN CHURCHES.

There is one inconsistency in the part of Unitarian preachers and others, which has struck us as being worthy of notice, in reference to their pretended abhorrence of Universalism. It is this:—While they declare vehemently and with apparent seriousness against Universalists and denounce the doctrine of universal salvation as being unchristian, semi-infidel and very licentious in its tendency, they, many of them at least, are very willing to fellowship them and wink at their sentiments, providing they will become members of their churches. The cases are by no means uncommon, where persons of decidedly Universalist sentiments are members of Congregational and even Methodist churches; and they can continue in this relation, undisturbed and in full fellowship, providing they will keep their opinions mostly to themselves, and say little about them excepting to the minister and the confidential brethren. Now we say, there is an inconsistency, if not an hypocrisy here, which ought to be exposed. If Universalism is so bad a thing out of the churches, why is it not equally objectionable and unchristian in them? And if persons believing in universal salvation may be good Christians enough to receive a membership in Unitarian churches, why are they any less Christians if they honestly avow their opinions and cannot themselves in church relation with their own brethren? The conduct to which we allude is most manifestly hypocritical. It arises from an extreme devotion to sectarian considerations. It is as much as to say to a candidate—"Join our church, keep your sentiments to yourself, and we care nothing about your Universalism. We choose that you should not say anything about it in public; because this might operate to our disadvantage; be a discomfiter, a slave and a hypocrite, and you may enjoy our fellowship without molestation. But if you will not help our side; if you dare be honest, and will go with Universalists as a sect, we will denounce you as 'an heathen man and a publican,' as in the gall of bitterness and bond of iniquity;" we will declare your sentiments unchristian, licentious, abominable, and have no fellowship for you or your doctrines. Come on to our side, help swell the number of our communicants, do your part to support our minister and to sustain our sect, and all shall be well; but be honest and you shall be proscribed as a wicked wretch and adjudged a son of perdition for hell."

Our attention has been called to this inconsistency by certain facts justifying the remarks we have made, within our own knowledge. We know an orthodox church near by, whose Pastor is most violently opposed to Universalists; and who very often takes occasion to speak of their sentiments with the most scornful contempt. There are, and for years past have been, members of his church who are decidedly Universalists in sentiment;—may some of them—and these amongst the worst of his flock—are frank and honest enough to avow their sentiments before the world. What is done with them? Are they the terrible creatures—these heretics and infidels—turned out of the church? Oh no! they are almost the very salt of it. Year after year has passed away, and yet they remain in full fellowship. Now if that man is sincere in his objections to Universalism, why does he not deal with these members and exclude them? The answer is plain to every understanding.

And we know too a Methodist church in near by—in which Universalism does not seem to be an objection providing the members embracing it keep it to themselves and do their part towards sustaining the Methodist establishment. A gentleman visiting lately left that church assured us that when he joined it several years ago, he distinctly stated his views to them, he then disbelieving the doctrine of endless misery—These views were overlooked, and he was cordially received. More recently he has taken the liberty to express his opinions out of the church and the consequence is, that he has received an invitation to withdraw. He has done so, and now enjoys his liberty. Nor, unless we have been misinformed, is this the only case in point. Last spring during a temporary and limited excitement, a young woman "experienced religion" and joined the Methodists. After the excitement had subsided, and reason had returned, she became a Universalist. The pastor called on her, and as we have been told, proposed her continuance with them on the condition that she would keep silent on the subject of her sentiments. We are sorry to mention such things; but if others will give us the occasion, we see not how they can complain if, as we regard the obligations of duty, we lay them before the public.

In view of such facts, we think the community may be cautioned not to place much dependence on the seeming abhorrence with which Unitarian preachers regard Universalism. At least, their practice must correspond more with their preaching, or honest people will form their own opinions as to their honesty.

A FABLE.

The beasts and the birds once went forth to battle. A very wise bat looked on—waiting to see which side had the best prospect of victory before he concluded which side to take or whether to reckon himself a bird or a beast. Being half of each, nature had highly indulged him in a chance for claiming to be on either side which should appear most popular. For a time the contest was equal, and the bat was very independent and impartial as a spectator. As soon victory seemed to incline to the side of the beasts, and he hastened forth to espouse the side of the successful party. But the birds gaining a new commander under the Eagle, soon recovered from their confusion and making a bold onset drove the beasts from the field. The bat was found in the rear of the beasts on their retreat but in advance of the birds, claiming to be the first in the pursuit of the enemy, with his wings now spread out and claiming peculiar honors as a bird of unusual daring and valor. The real part he had taken, however, was pointed from the first—his hypocrisy was detected and exposed, and he doomed to the severest punishment. Since that time he has been ashamed to be seen in the company of birds and never leaves his retreat till darkness covers the earth, and then commits his depredations on the nests of the feathered tribes.

So it is with some religionists in our land. They are neither birds nor beasts, one thing nor another, or they are both, till it is ascertained which of the contending parties bids fair to become victorious. Then they are very decided—then they were always of that party. In the present contest between the Universalists and the Unitarians, there are many bats looking on. Others too are looking on them—they are seen, they are known, and in the final issue we trust "will have their reward."

"THE GOSPEL ANCHOR."

This is the title of a new Universalist paper, just commenced in Troy, N. Y.—the first No. of which is before us—edited by Rev. C. F. LEFEVRE, of Troy, and Rev. I. D. WILLIAMSON, of Albany. We greet its appearance with the most cordial welcome. These brethren are already known to the public in the most favorable point of view, and we are satisfied that they will make the paper highly useful and interesting. The No. before us abounds with original articles, written in a serious and chaste style. Its motto is appropriate to its title—"Which hope we have as an Anchor to the soul." "Sure and steadfast" in its devotion to Christian Faith, Hope and Charity, we trust it will meet with an extensive patronage. Any thing which we can do to aid its circulation, shall be contributed most cheerfully. It is printed in a quarto form—convenient for binding—every Saturday, at \$1.50 per annum in advance, or \$2 if not paid within three months from the time of subscribing.

WENTBROOK SEMINARY.

A typographical mistake made us say in our last, that "if five thousand dollars can be raised by subscription" this Institution may be put in operation. It should have read two thousand. We regret this the more, as so large a sum might appear appalling. That the requisite sum can be easily raised, by a little timely liberality amongst all our friends, we cannot permit ourselves to doubt. While other sects, not half so able, raise their ten thousands without difficulty, to support sectarian institutions to the injury of liberal Christianity, can it be that ours will not now cheerfully contribute a little to establish one that promises real public utility? We hope never to have the mortification of recording a negative answer to such a question.

BOOKS MISSING.

The person or persons to whom the Editor has lost Colman's *Sermons*, Paley's *Evidences*, Paley's *Natural Theology*, Mosheim's *History*, Parkhurst's *Greek Lexicon*, No. xxviii. of the *New Edinburgh Encyclopedia*, the 23 volume of *Kearick's Exposition*, or other books, would confer a favor by returning them immediately.

CHRISTIAN PREACHER—NO. 7.

The July No. of this work is published this day. It contains two Sermons—one by Rev. S. C. LUTZ, of Reading, Vt. on "Human ability and divine requirements," from Matt. xxii. 27, 28, and another by Rev. JOHN MOORE of Lebanon, N. H. entitled "Man naturally capable of loving and serving God," from Eccl. vii. 29.

NEW SOCIETY.

We understand that the Universalists in Anson, Me. have taken measures for the organization of a Society in that town. There are materials there for a large and respectable Society. May God bring them together, and crown their efforts with his richest blessings.

DEDICATION.

A Universalist meeting house was dedicated in Lisle, N. Y. on the 6th inst.—Sermon by Br. D. Skinner of Utica.

ORDINATION.

Br. S. W. Fuller was to have been ordained at the Union Church in Boonville, N. Y.—Sermon by Br. S. R. Smith of Clinton.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]
THOUGHTS ON THE MENTAL AND PHYSICAL CONSTITUTION OF MAN, CLOSING WITH AN ENQUIRY INTO THE NATURE AND ORIGIN OF CERTAIN MENTAL EXERCISES IMPROPERLY CALLED RELIGIOUS.

NO. 7.

The very striking analogies, which every where exist betwixt vegetable and animal life, induce conviction, that there is a principle common to both, though its modifications are so infinitely varied, as to defy all attempts to unfold or comprehend its secret operations. However pleasing the enquiry might be to trace these analogies, and mark their tendencies, a few only will be noticed, to answer our present purpose, and thereby shew to every rational and unbiased mind, that the origin of many actions peculiar to man, as well as to other animals, do not necessarily require an immaterial immortal thinking thing, to be operated upon by any peculiar extraneous influence of a divine nature, so as to produce certain effects; but depends upon the laws of vitality, which were wisely imparted from the inexhaustible fountain of all life, to be a Divinity forever stirring within us; and also through the aid of which, any special divine manifestations can only be realized. That many facts, depending upon the operation of the laws of vitality, have too often been attributed to some intellectual capacity, there can be no doubt. Hence the notions which have their origin in laws peculiar to the principles of life, however varied and modified, may with propriety be termed *instinctive*, in contradistinction to those actions, which, among all animals as well as in man, are clearly determined, and have their origin in the operations of mind.

Such should be the criterion then, for making clear distinctions betwixt mental and instinctive actions, and leads us to define a term, with some degree of exactness, though it has often been used in a vague equivocal sense, and sometimes without any meaning at all; at least in a sense not easily understood.

Dr. Good's definition of Instinct, and its distinguishing characteristics from reason, appears to be the clearest we have ever met with, and corroborates our views of what constitutes the latter, as well as the former. He observes—"Instinct is the operation of the principle of organized life, by the exercise of certain natural powers, directed to the present or future good of the individual: while reason is the operation of the principle of intellectual life, by the exercise of certain acquired powers directed to the same end." Although we acknowledge a living principle, to be common both to animals and vegetables, yet it is infinitely varied from a diversity in their organization. The latter being generally destitute of loco-

ative powers, nor does a sensorium, or a sentient apparatus of any kind operation to them. They can therefore be subject to no other control, than that of an instinctive law, founded on natural powers alone; whereas animals being possessed of sentient organs, and exercising powers both natural and acquired, thereby become capable of actions, pertaining to both.

It is however in vegetables that we are to study life in its most simple forms, which will thereby conduct us to a better understanding of its more complex features as exhibited in the constitution.

In illustration of vegetable instincts, we have only to turn our eyes to the disclosure of facts, which every where invite the attention, amid the profusion of vegetable existence, when our fields and our gardens, under the invigorating influence of showers and sunshine, are literally teeming with the realities and blessings of life. One example, of a thousand, may suffice. Observe the creeping vine, which directs its tendrils to the nearest object, by which to mount into the air for health and safety. Remove the objects of its aim in another direction, though within the sphere of its natural powers, and anon its course is changed and directed hither. It may be argued that all this is brought about by the principle of attraction. But not without the aid of a vital power, within the vine, directing its energies to the attainment of a certain end; as much so as the aquatic animal, which by the exercise of its natural powers, without the help of acquired knowledge, would seek with its webbed foot the proper element, adapted to the gratification of its every sense, when first emerged from its shelly prison.

We have attributed to the principle of life a formative power; because under the same modification, the same form and structure will be perpetuated through an infinite series of reproduction in the same species, not only in the general characteristics of all vegetables, but also in the particular shape and color of their foliage and fruit. So uniform is this law of vitality in effects, that the mind can only contemplate them with unceasing wonder and delight. The same shape and color, the same serrated, indented margin of a leaf, and the identical lineaments on its surface will continue unchanged through a countless series of generations. The same facts are so obvious throughout the animal kingdoms, as to render it unnecessary to point out their particular analogies.

It must be recollected, that plants as well as animals, are reproduced by generation. The seed of a plant, is its egg. And it is the development of life in this first germ of vegetable existence, and its controlling power henceforth, in the process of assimilation and nutrition, thus perpetuating its former identity, with such unerring exactness of which we are now speaking.

In various ways we become acquainted with these manifestations of vital energy in its most simple modifications, yet even here, we know not its mode of existence, nor by what means it is propagated. Its concealment in a latent state, for an indefinite period of time, before the seed by age shall have lost its capacity of reproduction, probably depends on those concealed relations, existing in the constituent principles of matter, of which we can have no demonstrative knowledge. If our conceptions here, amid the first rudiments of the science of life, are thus limited, no wonder we should be at a loss, when we examine its more complex features in the animal constitution. And extending our enquiries still further, how can we expect to comprehend, the manner or mode, in the display of infinite wisdom, in the reapplication of the same agent, to regenerate anew the same identical being, only changing a mortal for an immortal vestment.

Again—look at the pebble and the acorn, lying together upon the earth.—Both apparently inert, equally destitute in their appearance of any quality, which could possibly indicate a living principle in the one, and not in the other. But submit them both alike to the combined action of heat and moisture, and what do we behold for an effect! The one remaining forever unchanged by the application of these agents, while in the other they awaken into activity a latent pre-existing power, unfolding at once, the nascent germ of its future greatness. There are two conditions then, in which we are necessarily led to contemplate life. In its *active*, and its *dormant* state. In its active state we witness its multiplied tendencies in the diversity of organization, in the two great kingdoms of nature; trace their analogies, and mark the laws as exhibited in both, under the influence of this common principle, and finally arrive at the very obvious fact, that the main tendency, of all the multifarious operations of a living principle, is the attainment of two grand objects, *preservation and reproduction*. These tendencies, or motions, no doubt depend on laws peculiar to vitality alone, and may be regarded as strictly instinctive, in the sense we use the term. Indeed, when we follow their development still farther, keeping in view this wonder-working power, we become more impressed with the propriety of regarding them as such.

The dormant or inactive state of the living principle, we have as yet merely alluded to, as it exists in the seeds of all plants, and analogous to that of the insentient egg of all animals. Again in both plants and animals, where it has been active for a time, we observe its powers apparently suspended for a time, under various circumstances, and when those circumstances again change to fa-

vor its manifestations, the same phenomena of life are repeated with a certainty astonishing to the beholder. Such is the fact in regard to various species of plants and animals, during those physical changes in certain climates where great degrees of cold alternate with those of heat.

Besides those instances wherein the torpidity of animals appear periodical, accommodated to the changes of season, it would seem from observation, that life might be sustained in certain states of animal torpidity to an indefinite period. Frogs have been taken out of the earth in this condition several feet from the surface, where they must have been imbedded for ages, and have immediately recovered all the functions of organic life, on being exposed to the effects of light, heat, and air. These circumstances appear infinitely varied, also, among numerous tribes of insects, both in regard to period of time, and degree of dormancy, according to the modification of life adapted to the condition of each.

In view of these facts it has been boldly conjectured by some Physiologists, that could heat be so suddenly abstracted from the human body, so as to suffer no loss of what is denominated excitability, and be preserved in a temperature sufficiently cold to resist the laws of decomposition, reanimation might again be produced by the single application of heat, after the lapse of an indefinite period. This however, is only supposing a combination of circumstances, which might be difficult to test by correct experiment.

Nevertheless the facts of daily occurrence, when rightly applied and understood, in cases of apparent death from several causes, and under a variety of circumstances, would rather corroborate than weaken the argument.

Analogous to the foregoing facts relating to that inactive state of the body, in which life may be prolonged, there are none more replete with argument, none more interesting to us, than that sometimes partial and temporary suspension of vital energy, attending what is technically called *Asphyxia* (fainting), or apparent death from drowning, or any other cause.

The difference in the length of time in which bodies have been recovered from suspended animation especially by drowning, have been frequently noticed. One could not be resuscitated, where life had been suspended for ten minutes only. Another could be restored which had laid under water three fourths of an hour. This difference in the effect of means used can only be accounted for, as already intimated, from a combination of circumstances out of human control.

But in any case of suspended animation from any violent cause, where the functions of life have been restored, has the subject of it ever revealed to the world the conscious condition of the immortal soul, during that time, whether in the body or out of it?

It must be confessed the question is a state one, but we should be happy to see it answered for the first time. For if man has a thinking, immortal soul, capable of existing, enjoying and suffering, without the body, the question is a fair one, and ought to be fairly answered if it can be. The senseless cry of infidelity, with all the fine spun theories of ghosts and witches, to be found only among the trumpery of traditional records, unsupported by reason or revelation, will neither alarm nor convince.

An interesting case was reported not long since, in some surgical journal, if our memory serves us, communicating the following fact:—While two sailors were aloft in a gale of wind; taking in sail, one of them being in the act of speaking to his comrade, and having already begun the sentence; by a slip of the hand, was instantly precipitated head foremost upon the deck. His skull was fractured and depressed. Having no surgeon on board, he remained in a state of stupor and insensibility, till the vessel arrived into port. He was then conveyed to the hospital, and the surgeon proceeded to dress the wound. And on elevating the depressed portion of bone, which compressed the brain, the sailor instantly finished the remaining part of the sentence, which he had commenced under very different circumstances, several days before.

Facts always ought to be considered very precious articles, relating to whatever subject. If more attention was paid to them in discussing subjects of a religious nature, there would be less censoriousness, and more charity. The foregoing fact, (and hundreds might be adduced tending to the same point) incontestably proves that thought can only exist in connection with organic life, in the proper exercise of its own powers. But organization without the aid of a vital energy would effect but little.

It has been observed that the powers of the mind cease, consequent to suspended animation, from any violent cause. The laws of vitality are sometimes intercepted or partially suspended in some acute diseases, where the mind continues to act imperfectly as in dreams.

Dr. Rush observes, "that this state of suspended animation, has sometimes been denominated *Trance*, and the system is nearly in the same excitable state that it is in apparent death from arousing or freezing." Resuscitation in these cases, (that is trances and dreams,) is not the effect, as in some others, of artificial applications made to the body for that purpose. It appears to be spontaneous; but it is produced by impressions made upon the

ears, and by the operation of the mind. Of the action of these stimuli upon the body in its apparently lifeless state, I have satisfied myself by many facts. I have seen three cases; and as they may prove interesting to the reader, they will be quoted at full length—"I once," says he, "attended a citizen of Philadelphia, who was ed of a pulmonary disease, in the 47th year of his age. A few days before his death, he begged that he might not be terrified until one week after the usual time of life had left his body; and gave me reason for this request, that he had, when a young man, died to all appearance of the yellow fever in one of the West India Islands. In this situation he distinctly heard the persons who attended him, and on the time and place of burying him. The horrors of being put under ground alive, produced such distressing emotions in his mind as to diffuse motion through out his body, and finally excited in him all the usual functions of life."

A young lady after having been confined to her bed for a great length of time with a violent nervous disorder was at length to all appearances deprived of life. Her lips were quite pale, her face resembled the countenance of a dead person, and her body grew cold. She was removed from the room in which she died, was laid in a coffin, and the day for her funeral was fixed on.

The day arrived, and according to the custom of the country, funeral songs and hymns were sung before the door. Just as the people were about to nail on the lid of the coffin, a kind of perspiration was observed on the surface of her body. She recovered. The following is the account she gave of her sensation: She says "it seemed to her as if in a dream, she was really dead; yet she was perfectly conscious of all that happened around her. She distinctly heard her friends speaking and lamenting her death at the side of her coffin. She felt them pull the dead clothes and lay her in it. The feeling produced a mental anxiety, which she could not describe. She tried to cry out, but her mind was without power, she could not act upon her body. She had the contradictory feeling, as if she were in her own body, and not in it, at the same time."

It was equally impossible for her to stretch out her arms, or open her eyes, to cry, although she continually endeavored to do so. The anguish of her mind was at its utmost height, when the funeral hymns began to be sung, and when the lid of the coffin was about to be nailed on, she thought that she was about to be buried alive, was the first which gave activity to her mind and thereby excited the usual indications of life."

The case of John Engelbright a gentleman, has been often published. It is given in his own words. "It was on Thursday noon (says he) about 12 o'clock, when I perceived that death was making his approaches upon me, from the lower part upwards, inasmuch that my whole body became stiff. I had no feeling left in my hands and feet, neither in any other part of my whole body, nor was I at last able to speak or see, for my mouth now becoming very stiff, I was no longer able to open it, nor did I feel it any longer. My eyes also broke in my head in such a manner, that I distinctly felt it. For all that, I understood what they said, when they were praying by me and I distinctly heard them say, 'feel his legs, how stiff and cold they have become.' This I heard distinctly, but I had no perception of their touch. I heard the watchmen cry 11 o'clock, but at 12 my hearing left me."

After relating his passage from the body to heaven, with the velocity of an arrow shot from a cross bow, and the heavenly joys there experienced, he goes on to relate, that as he was 12 hours in dying, so he was 12 hours returning to life. "As I died (says he,) from beneath upwards, so I revived again the contrary way, from above to beneath, or from top to toe.—Being conveyed back from the heavenly glory, I began to hear something of what they were praying for me, in the same room with me. Thus was my hearing, the first sense I recovered. After this I began to have a preception of my eyes, so that by little and little, my whole body became strong and sprightly; and no sooner did I get a feeling of my legs and feet than I arose and stood firm among my friends, with a firmness I had never enjoyed before. The heavenly joy I had experienced, invigorated me to such a degree, that people were astonished at my rapid, and almost instantaneous recovery."

We are happy to give the foregoing relation for two reasons. First,—because it affords the only testimony, (except all other trance dreams,) of a supposed migration of the soul to another world, and its return again to the body. Secondly,—because it furnishes a conclusive analogy with the apparent absence of life in other cases, and also that well known condition of body and mind during imperfect sleep; from which it would be absurd to draw any conclusions in favor of the soul visiting another world, as it would that of a foreign country; merely because an incoherent train of thought had been repeated by some imperfect action in the function of the brain from some internal and unknown stimuli exciting it, during sleep.

After all, if the facts are properly applied, it affords more proof in favor of man's being purely a physical being, endowed with a principle of life, which is influenced in ten thousand ways, by the ten thousand physical causes that surround, and are continually acting upon him.

By way of explanation of the case of

Mr. Engelbright, Dr. Rush makes the following pertinent and physiological remarks. "Where the ears lose their capacity of being acted upon by stimuli, the mind, by its operation in dreams, becomes a source of impressions, which again sets the wheels of life in motion."

This explanation will serve to refute a belief in the supposed migration of the soul from the body in cases of apparent death. The imagination it is true, usually conducts the whole mind to the abodes of happy or miserable spirits, but it acts in the same way that it does, when it transports it in common dreams, to numerous and distant parts of the world. There is nothing supernatural in Mr. Engelbright being invigorated by his supposed flight to heaven. Pleasant dreams always stimulate and strengthen the body, while dreams which are accompanied with distress or labor, debilitate and fatigue it."

MEDICUS.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 15, 1831.

Dr. HOLMES' SCHOOL.—By an advertisement in this day's paper it will be seen, that Dr. E. Holmes will open a school in this village next week. Dr. H.'s ability to teach with success the various branches that he proposes, is well known to our citizens and we trust that he will meet with that encouragement so richly merits. We would take the liberty to suggest, that it would probably accord with the wishes of great many parents, if Dr. H. would also establish a department for the education of young Misses.

Laws! Dog Cheap!—We have been asked why we do not publish the Laws of the State in the Chronicle. We answer frankly, because the price allowed for publishing them is so contemptibly small, that we would sooner undertake to dig clams at six cents a bushel, for a livelihood, than print the Laws for the dollars a year. Fifty dollars, instead of twelve, would barely pay the cost of picking up the types of the Laws passed at the last session. We should like to feed our boys upon clam shells and ourselves upon public staves, while doing the work. Let other printers do as they choose, we prefer rather better than we can get herrings and potatoes to live on at present and will remain content without such a change of diet, this year.

Change of Weather. With very little interruption the weather with us from the middle of May up to Saturday last was remarkably warm—too much so for comfort. On Saturday night last, after a reasonable shower, the wind sprang up from the North and brought a chill upon the earth as uncomfortable as any other way. On Sunday night we are told frost collected in low places. Amidst such sudden and great changes, invalids need to exercise a constant attention to their clothing by day and by night.

We suppose the vegetable kingdom never flourished more luxuriously and rapidly, than it has done since the opening of the last spring. The promise at present of abundant crops—particularly of corn. Our farmers for the last fortnight have been busily engaged in reaping, and the weather has proved highly favorable to their operations.

DEATH OF JAMES MONROE.—This venerable patriarch departed this life at the residence of Mr. Governor in New York, on the Fourth of July at half past 3 o'clock P. M. It is certainly a very remarkable coincidence—one which the mind is disposed to refer to the "arbitration" of the Supreme, that three out of the four deceased Presidents of the U. S. should have died on the very day which celebrates the anniversary of American Independence.

The following account of President Monroe is copied from the Boston Daily Advertiser.

DEATH OF THE LATE PRESIDENT MONROE. By another remarkable coincidence, James Monroe, late President of the United States, died at New York, at half past 3 o'clock on the 4th inst. the anniversary of independence and of the day on which his predecessors in office, Adams and Jefferson, died. He was in the 71st year of his age, having been born in September, 1753, in Westmoreland county, Va. He was descended from a Scotch family, and his ancestors came to this country in 1652. He was educated at the college of William and Mary. At the breaking out of the war of the revolution he joined the army as a volunteer. He accompanied the army in the retreat of Gen. Washington through New Jersey, and in the battle of Red Bank, in which he was called to the command of the company on the fall of the city; he was severely wounded in the breast, and disabled for near a year. After his recovery he was appointed aid de camp to Maj. Gen. Lord Sterling. He was subsequently with Lafayette in the battle of Brandywine, and afterwards was raised to the rank of Colonel. After the war he entered the study and practice of the law. He was subsequently appointed by Gen. Washington Minister Plenipotentiary to France, and was subsequently recalled by him. He was afterwards again appointed on a mission to France by Mr. Jefferson, and was associated with Chancellor Livingston in negotiating the treaty of Louisiana. Under the administration of Mr. Madison he was appointed Secretary of State, and for a short period during the late war he held the office of Secretary of War. He succeeded Mr. Madison as President of the United States on the 4th of March, 1817, which office he held for eight years. He twice held the office of Governor of Virginia, and since his retirement from the Presidency, he was chosen a member and served in the capacity of President of a convention for amending the constitution of that State.

During about a year past he has resided in the city of New York, with his son in law, Mr. Gouverneur, at whose house he died.

Mr. R. B. TANEY of Maryland has been appointed by the President Attorney General of the United States, in place of Judge Berrien resigned.

SECRETARY OF WAR.—The President has appointed Hon. LEWIS CASE, Secretary of War. This distinguished and excellent gentleman has for a number of years been Governor of Michigan. He is a native of Hampshire.

Minister to Russia.—Hon. JAMES BUCHANAN of Pennsylvania has been appointed Minister to Russia.

[From the Boston Courier.]

Mr. OTIS' ORATION before the Young Men of Boston, was entirely out of the beaten track, which has been followed by Fourth-of-July Orators, since the day was first celebrated. We believe that Lexington, and Concord, and Bunker Hill, and Saratoga, and Yorktown, and a host of other sacred spots, the names whereof have been the sponsors to so much rhodomontade and bombast, were not even alluded to. And the mighty dead, the great in battle, whose deaths were the signals for commencing an annual earthly punishment, were left to the quiet enjoyment which they certainly have a right to claim as the reward of their services. Mr. Otis selected for his theme, the perfection of our system of government; assuming that it was not only imperfect, but that it was gradually growing worse; and he said that while we had been celebrating the glorious deeds of our fathers, and rejoicing in the legacy which they had left, Corruption was doing the work of Time, and moral and political profligacy spoiling our untitled estate.

Among the most prominent causes which have produced decay in all governments, from the beginning of the world, and which was now exercising a baleful influence upon our country. Mr. Otis dwelt upon the veneration ever entertained for the ancient and "time-honored" but unnecessary institutions and opinions of our ancestors. He thought there was a reformation in prospect; but he said its only silent progress required the impetus of new silences of public approbation, but the vigorous support of the able and influential. He alluded with much point to our laws for imprisoning poor debtors, which served no purpose but to fill a human menagerie in every county, and to our admiration of the corporation, or township system, which required that the town should be represented, instead of the people; but the most pernicious of all our borrowed follies, and that which had from the commencement stayed, and was still staying the progress of our greatness was our absurd respect for the common law of England; this, however, had fallen in with an adversary at home, and was destined to a severe ordeal, as it passed under the revision of the present Lord Chancellor.

Mr. Otis called upon the young men to throw away their veneration for antiquated absurdities, their love for the laws, manners, customs, religion and literature of Britain; and to show that this was really the age of intellect, by adopting, copying, imitating nothing, that would not bear the test of reason. He told them they had no right to be satisfied with honoring the past;—while they professed to sustain the institutions of their fathers, unsoundness and corruption were spoiling their children, and unfitting them for the inheritance; it was their duty to go forward and to leave nothing for posterity, which could be done by the present generation.

We have not used the language of Mr. Otis, in this brief notice of some of the tops of his discourse. On the contrary his oration was a highly finished composition, rich in diction, abounding in classical allusions, seasoned with satire, and peculiarly free from the flourish and bombast generally considered appropriate to the occasion; but its chief value, in our estimation, consisted in a brief but eloquent epitome of European history, in which every incident mentioned, was applied directly to the text, and made to show the propriety of abandoning opinions and customs whose only merit was their antiquity. The only objection we have heard, has been to what we consider the liberality, but what many others term the radical tendency, of the sentiments advanced. It is difficult to judge of new propositions, especially those which startle both by their novelty and by the boldness with which they are advanced and maintained, when heard only from the lips of the speaker. They must be read and weighed at a subsequent period. For ourselves, we not only have no doubt about his ability to maintain his own opinions, but we presume that the liberality of the age will yet cause him to wonder why he did not go far beyond the most radical opinion in his oration.

FIRE IN NEW YORK.

NEW YORK, July 5, 1831.—A most disastrous fire broke out last night, at about half past twelve o'clock, in a building in Varick street, between Charlton and Vandam streets, and from twenty-five to thirty buildings were destroyed, mostly dwelling houses with brick fronts, and a wooden church, occupied by a Baptist Society.—Rev. Duncan Dunbar, pastor. The fire according to report on the spot, was occasioned by the squibs and crackers of the day; and as there was several wooden stables, carpenters' shops, and other very combustible materials in the vicinity, we think this highly probable.

The value of buildings, with furniture, &c. is estimated at upwards of one hundred thousand dollars. The fire spread with such rapidity, that many families barely escaped with their night clothing, and in one instance, a person was dragged from his bed, after the bedstead was on fire. In addition to the property destroyed, we regret to add that several persons are missing, who it is feared were left locked up in a room by their parents, have perished in the flames. Two children, who had gone to the theatre, have not been found. Several firemen, we understand, are seriously injured.

The fire broke out in the carpenter's shop of Wm. J. Burke, in the rear of 66 and 68, Charlton street. Mr. B. had a large quantity of lumber on hand, which was all on fire before the engines could reach the scene of conflagration; and unfortunately the distance from a supply of water was so great that a dozen buildings were in flames before a drop could be thrown on them. The chief supply was from the Hudson river, and when the fire broke out the water was so low that the suction roots in the mud, and soon gravelled the boxes. From appearances, this morning, we have no doubt that many families are rendered homeless by this disaster, several of whom, who resided in the rear, are reduced to beggary. One family we saw, a widow with several children, who had saved nothing but the few rags on them when they retired to rest.

So far as we have been able to ascertain, about one half the property destroyed was insured. Yesterday afternoon about 4 o'clock the roof of the drug store on the corner of Fulton and William streets, was discovered to be in flames, but by the extraordinary exertions of

an engine company, whose house is nearly opposite, the fire was soon subdued. This fire, and it is believed the extensive one of last night, were caused by the violation of the corporation law, in throwing squibs and crackers about the streets and into houses and yards. Besides the great loss of property, lives have thus been sacrificed!!!

We have just learned that a little son of Mr. Grinnell, the painter, aged about eight years, in attempting to take hold of the drag rope of engine No. 24, was thrown down and trampled to death by the company, who were not able to stop the machine in season.

The alarm this morning at 7 o'clock, proceeded from the Charlton street fire. The engines again were employed for about two hours, playing on the ruins.

From India.—By the ship Corvo, from Calcutta, we have received the John Bull to Feb. 16, from which we copy a number of paragraphs.

The death of Lieut. Gen. Sir Thomas Sidney Beckwith, acting Governor of the Presidency of Bombay, and Commander in Chief, which took place on the 15th of January, was officially announced at Calcutta on the 4th of Feb.—The government of the Presidency devolved on John Roper, Esq.

MEXICO.—Tampico dates have been received at New Orleans to June 11th, Jalapa to the 12th, and city of Mexico to the 7th.

Col. Don Juan Jose Codallos, the most resolute chief of the insurgents, and the last to be conquered, has been taken prisoner. He is to be arraigned before a war council, in other words, to be riddled with 20 musket balls.

Appointments by the Governor.—The Governor, with advice of Council has appointed Joseph Sewall, of Bath, John Miller, of Warren, and Thomas Cunningham, of Edgcomb, as County Commissioners for Lincoln County—and

Charles Bradbury, of Kennebec Port, Chairman of the York County Commissioners.

The Council adjourned on Saturday last, to Thursday, the sixth day of October next.

THE "MANCHESTER OF AMERICA."—About four years have elapsed since we first visited Lowell. It then contained, we think, about 3000 inhabitants. Its population now is not far from 8000, having increased more rapidly the last year than ever before. As frequent statements have been made in the public prints respecting the Factories, &c. we shall only state a few things which have not been noticed.

The amount of manufacturing carried on here is immense—and yet the demand for goods cannot at present be supplied. There are five incorporated Companies for Manufacturing. In one of them, the Hamilton, were manufactured in the six months, ending July 1st, 1831, 1,800,000 yards of cotton goods. This corporation gives employment to about 900 males and females. The names of the other Companies are the Merrimack, Appleton, and Lowell Companies, and the Proprietors of Locks and Canals. The Lowell Company manufactures Carpets exclusively. It gives employment to not far from 100 hands. They manufacture elegant rugs, and imitation Brussels, which we could not distinguish from the imported. In the calico works they print about twenty-four different figures—of only one color to a piece. In all the establishments there are now manufactured per year from 12 to 14 million yards of various kinds of cloths; about 44,000 per day—3:00 per hour—60 per minute—or a yard every second!

In the suburbs of Lowell, within a few rods of the Canals, is a settlement called by some New Dublin, which occupies perhaps rather more than an acre of ground. It contains a population of not far from 200 Irish, who dwell in about 100 cabins, from 7 to 10 feet in height—built of slabs or rough boards,—a fire place made of stones in one end, topped out with two or three floor barrels or lime casks. In a central situation is the school house, built in the same style of the dwelling-houses, turned up to the eaves, with a window in one end, and small holes in two sides for the admission of air and light. In this room are collected together perhaps 150 children. There has lately been erected among them a Roman Catholic chapel, which was dedicated last Sabbath.

It was on the Anniversary of our National Independence that we strolled among these cabins. The spirit of '76 as well as a little of the spirit of New England seemed to animate some of them.—From one place so much high glee burst forth, that some of their better halves were fearful that they were not independent in the right way. But a very small portion, however, thus employed themselves. They were more generally collected in groups around their doors, conversing or amusing themselves with their children. Although sweet Ireland possessed many endearments, yet they enjoy here many advantages which led them to hail with joy the return of the birth day of freedom. "Only three days passed after I had been long enough in the country, (remarked one of them) before I availed myself of the right of citizenship—and now I possess all the privileges of any of you. This freedom I have always longed for, and now I enjoy it!"—This day (said he) finds but one in the land of the living who placed his name to the document which declared the nation free—and (his eye brightening with animation at the thought) that is Charles Carroll, an Irishman!"—Portsmouth Journal.

We understand that a manufacturing company has been formed by gentlemen in South Berwick and Portsmouth, for the purpose of improving the privileges in South Berwick village. A Dam, and Factory building capable of containing four thousand spindles, are to be erected immediately.—Ken. Gaz.

DECLARATION OF WAR.—Island of St. Domingo. By the schr. Angelina, Capt. De Cost, at Quarantine, from Jackmel, 24th ult. Messrs. Topliff received the following intelligence.

On Thursday, June 16th, 1831, a proclamation was presented to the General commanding at Jackmel, decreeing that all the French white inhabitants of the Island should, on or before the 15th of July, leave there with their property.—The President desired the natives to show them all proper respect until that time.—An order was also issued to raise troops throughout the island. On the 17th June 100 persons, including boys of 14 years and men of 70, had been pressed into the service.

The proclamation was received at Jackmel with great joy, and the day celebrated with firing of cannon, and a band of music playing through the town. The proclamation was read at the corners of the streets, and received with general shouts by the people.—Boston Transcript.

Presidents of the United States.—There have been (including the present) seven Presidents. The names of four of them, ended in the letters ox. The names of three of them ended in the letters son, but neither of these three had a son. All of them were married; but three of them were childless. The son of the only one that had a son, was one of the seven.—Four of the seven are dead;—and three of them died on the fourth of July.—Boston Advertiser.

WEST POINT.—By a regulation of the Department of War, it is directed that the five cadets of each class who shall graduate with the highest honor, shall be attached to the next Army Register and published. In the list of Cadets to whom this honor was awarded at the late examinations, is Henry E. Prentiss, of Maine.

Fisheries. In Bremen and Bristol the spring fares have been remarkably good. In Boothbay rather small; and in this place full the average fares have been made. There is no sort of people who earn their living harder than fishermen, or who deserve more encouragement from government. There are on this river between one and two hundred fishing vessels.—Wiscasset Yankee.

A southern editor expresses a wish that the remittent bilious fever, may prevail more generally among his subscribers.

We wish this fever was prevalent here, it would give us so much pleasure in furnishing receipts for its cure.—Portland Ad.

Charles Carroll, of Carrollton, was dangerously sick, at the date of the last advices, not expected to recover.

Many persons have recently been bitten in various places by dogs. It is now the season when that animal is most liable to madness or hydrophobia, and it becomes every one to be on the alert and despatch all who exhibit the slightest symptoms of that disorder.

Two districts in Massachusetts, Bristol and Essex North, have each made four trials to choose a Representative to Congress, without effecting a choice.

TO CORRESPONDENTS.

"Altheda" shall be heard next week. The request of "S. F." will be attended to as soon as possible.

APPOINTMENTS.

Rev. James Hall, Preceptor of Anson Academy, will preach in Bath next Sunday.

Br. Bates will preach in Bowdoinham, and the Editor in Walldoburn next Sunday.

Br. George Bates will preach in Wiscasset on the 21st Sunday, and in Walldoburn on the 31st Sunday in each month through the present season.

MARRIED.

In Monmouth, Mr. Charles B. Prescott, to Miss Nancy Kimball; Mr. William F. Tilton, to Miss Charlotte S. Wickwire; Mr. George Folsom, to Miss Loretta Towle.

In Portland, by Rev. Mr. Adams, John Clute, Esq. to Miss Mary E. D. Kidder.

DIED.

In New Orleans, Rufus Sampson, youngest son of Mr. Chapin Sampson, of this town, aged 23.

In Hallowell, Mr. Joseph Metcalf, formerly of Ipswich, Mass., aged 88.

In Augusta, Mrs. Piper, wife of Mr. Daniel Piper, aged 28.—Mr. William Branch, aged 44.

In Wayne, Charlotte Jones, daughter of Mr. Wm. Knight, aged 10 years.

In Mount Vernon, John Rice Robinson, son of Mr. Franklin Blunt, aged 6 years.

In Wiscasset, Miss Susan B. daughter of E. J. Taylor, Esq., aged 19.

In Woolwich, Capt. Charles Reed Jr., aged 36.—Mrs. Mary W. wife of Mr. Samuel Reed Jr., aged 26.

Drowned in Cheterville, a son of Mr. Moses Littlefield, aged 3 years.

MAINE JOURNAL.

PORT OF GARDINER.

Thursday, July 7.—Arrived, schr's Magnolia, Scott, Providence; Lucy Ann, Woodman, Newport; Relief, Rogers, Providence; Helton, Howes, Weymouth; Hunter, Baker, Providence; DeWolf, Kelly, Dennis.

Friday, July 8.—Sailed, schr's Osprey, Weymouth, Salem; June, Dennett, New Haven; sloop Hero, Gould, Salem.

Saturday, July 9.—Arrived, schr's Experiment, Brookline, Boston; North-Carolina, Martin, New Bedford; Elizabeth, Wait, Boston; Five-Brothers, Whitier, Fall River; sloop Henrietta, Perry, New Bedford.

Sailed, schr's Martha, Edwards, Boston; sloop Betsey, Freeman, Sandwich.

Sunday, July 10.—Arrived, schr's Catherine, Blanchard, Boston; sloop Alexander, Bennett, New Bedford; Ann & Eliza, Phinney, Sandwich; Amelia, Perry, Sandwich.

Sailed, schr's Polly, Baker, Yarmouth; Mary, Small, Providence; sloop Marion, Leach, Manchester; Eunice, Perry, Nantucket; Thomas, Darrow, Edgerton; Charles, Atkins, Sandwich; Teader, Burgess, do; Melanice, Nye, do.

Monday, July 11.—Arrived, schr's Reaper, Bessey, Wareham; Com-Perr, Perry, New Bedford.

Sailed, sloop Georgianna, Hamlen, Falmouth; De-light, Phinney, Sandwich.

Tuesday, July 12.—Arrived, schr's Milo, Brookline, Boston; sloop Deane, Frow, Camden.

Sailed, schr's Camden, Avery, Boston; Letsey-Baker, Baker, New Bedford; Relief, Rogers, Providence; Helton, Howes, Weymouth; Hunter, Baker, Providence; DeWolf, Kelly, Dennis.

Wednesday, July 13.—Arrived, brig Atlantic, Moore, Savannah; schr's Albion, Battles, Plymouth; Lydia & Mary, Gove, Boston.

Thursday, July 14.—Arrived, schr's Osprey, Weymouth, Salem; Polly & Nancy, Osgood, Newburyport.

WANTED, 1000 BUSUELS FLAX SEED, for which a fair price will be given. BENJ. SHAW. Gardiner, July 6, 1831.

SCHOOL.

THE subscriber proposes to open a school in Gardiner village, on Monday the 19th inst. Instruction will be given in the following branches viz. Reading, Writing, English Grammar, Arithmetic, Geography, History, and Composition at \$3 per term. Book-keeping by Double and Single Entry. The Rudiments of the Latin and French Language at \$4 per term. Linear, Isometrical and Perspective drawing, Botany and the general principles of Natural History at \$4 per term. E. HOLMES. Gardiner, July 12th, 1831.

COPARTNERSHIP NOTICE.

THE copartnership heretofore existing under the firm of FARRELL & JEWETT was dissolved by mutual consent the first of July. CHARLES FARRELL, THOMAS G. JEWETT, N. B. The business of the store will be settled and continued at the old stand near the Bank by CHARLES FARRELL, Gardiner, July 5, 1831.

TO TURNERS.

WANTED to hire immediately, a Journeyman at the Wood Turning Business. None need apply unless they are good workmen. Inquire of WEBBER & JONES. Gardiner, July 7, 1831.

KENNEBEC ss.—To the Heirs at Law and all others interested in the Estate of JAMES LAPLAIN, late of Pittston, in said county, deceased, intestate, GREETING.

WHEREAS Robert Laplain, Administrator of the estate of said deceased, will settle an account of his administration upon the estate of said deceased, and also his account as executor against said estate, at a Court of Probate to be held at Augusta, in and for said county, on the second Monday of August next. You are hereby notified to appear at said Court, and show cause, if any you have, why said account, as exhibited, should not be allowed, and said allowance, as prayed for, should not be granted. Given under my hand at Augusta, this 12th day of July, A. D. 1831.

H. W. FULLER, Judge.

To the Honorable the Court of Sessions for the County of Kennebec:

The subscribers, inhabitants of the town of Gardiner, respectfully represent, that there are some hills on the lower part of the river road in Gardiner so very steep as to render the road difficult for loaded carriages to pass, that these hills can be made more easy by some alterations.

They would further represent that a Committee was appointed two years since for the purpose of examining said road, but your petitioners cannot learn that any report was ever made on the subject. They therefore pray that a Committee may be appointed to make such alterations on the river road in Gardiner from the dwelling house of Peter Wait to the Richmond line as will render said road more convenient and easy of passage. AMMI MORGAN, and 19 others.

STATE OF MAINE.

KENNEBEC ss.—Court of County Commissioners, June term 1831.

On the foregoing petition ordered that the County Commissioners meet at the dwelling house of Daniel Woodward in Gardiner on Friday the 26th day of August next at 10 o'clock A. M. and thence proceed to view the route mentioned in the petition immediately after which view a hearing of the parties and witnesses will be had, and such further measures taken in the premises as the Commissioners shall adjudge to be proper.—And it is further ordered that notice of the time, place, and purposes, of the Commissioners meeting aforesaid, be given to all persons and corporations interested, by serving attested copies of this petition and this order thereon upon the County Attorney, and upon the Clerk of the town of Gardiner, and by posting up attested copies as aforesaid in three public places in said town of Gardiner, thirty days before the time appointed for said view. And also by publishing the petition and order thereon three weeks successively in the Christian Intelligencer and Eastern Chronicle, a newspaper printed in Gardiner, the first publication to be thirty days before time of said view; that all persons and corporations interested may attend and be heard, if they think proper.

Attest: Wm. WOART, Jr. Clerk. A true copy of the petition and order thereon.

Attest: Wm. WOART, Jr. Clerk. To the Hon. Justices of the Court of Sessions.

The undersigned respectfully represent, that sometime in the summer of 1830, a Committee appointed by this Court made certain alterations in the road leading through Gardiner Village, commencing at the 61st mill, and extending past the Post-office. Your petitioners believe that so much of said alterations as relate to that portion of the road as lies between the Ferry-way and the road that passes by the house of the late Stephen Jewett Esq., towards the Church, are useless and unnecessary; and if made as by said Committee were laid out and located, would occasion great expense and damage to owners of land across which it would pass, without a corresponding benefit. We therefore pray that the piece of road embraced between the abovementioned points, as located by said Committee may be discontinued. SETH GAY, and 14 others. Gardiner, April 26, 1831.

STATE OF MAINE.

KENNEBEC ss.—Court of County Commissioners, June term, 1831.

On the foregoing petition, ordered, that the County Commissioners meet at Stevens' Hotel in Gardiner, on Thursday the twenty-fifth day of August next, at 10 o'clock A. M. and thence proceed to view the road mentioned in the petition; immediately after which view a hearing of the parties and witnesses will be had, and such further measures taken in the premises as the Commissioners shall adjudge to be proper. And it is further ordered, that notice of the time, place and purposes of the Commissioners meeting aforesaid be given to all persons and corporations interested, by serving attested copies of the petition and this order thereon upon the County Attorney and upon the Clerk of the Town of Gardiner, and by posting up attested copies as aforesaid in three public places in said Town of Gardiner thirty days before the time appointed for said view: And also by publishing the petition and order thereon, three weeks successively in the Christian Intelligencer and Eastern Chronicle, a newspaper printed in Gardiner, the first publication to be thirty days before the time of said view; that all persons and corporations interested may attend and be heard, if they think proper.

Attest: Wm. WOART Jr. Clerk. A true copy of the petition and order of Court thereon.

Attest: Wm. WOART Jr. Clerk.

POETRY.

The Unitarian Address for June 1831, contains some beautiful lines written by a Parent (a distinguished jurist), on the death of his daughter. There is much feeling in the annexed extract.

Yet still I love to linger on the strain—
The grief's and privilege—When we complain,
Our hearts are eased of burthens hard to bear;
We mourn our loss, and feel a comfort there.
My child, my darling child, how oft with thee
I passed those hours of blissful ecstasy!
How oft have wandered, oft have paused to hear
Thy playful thoughts fall sweetly on my ear!
How oft have caught a hint beyond thy age,
Fit to instruct the wise, or charm the sage!
How oft with pure delight have turned to see
Thy beauty felt by all, except by thee,
Thy modest kindness, and thy searching glance,
Thy eager movements, and thy graceful dance;
And while I gazed with all a father's pride,
Concealed a joy, worth all on earth beside.

How changed the scene! In every favorite walk
I miss thy flying steps, thy artless talk;
Where'er I turn, I feel thee ever near,
Some frail memorial comes, some image dear.
Each spot still breathes of thee—each garden flower
Tells of the past, in sunshine, or in shower;
And here, the chair, and there, the sofa stands,
Press'd by thy form, or polished by thy hands.
My home, how full of thee!—But where art thou?
Come, like the sunbeam from the mountain's brow;
But, unlike that, once passed the fatal bourne,
Bright beam of Heaven, thou never shalt return.
Yes, yet it soothes my heart on thee to dwell,
Louisa, darling child, farewell, farewell. J. S.
Cambridge, May, 1831.

MISCELLANY.

[From the Englishman's Magazine.]

NAPOLEON'S TOMB.—I spent all save the dawning of a long day of hard service, far from the din of European strife, under the scorching skies of the east. Even amidst the forests of Nepal the name of Bonaparte sounded like a spell. While his ambition was condemned, his genius was admired, his misfortunes deplored—Oiten have I wished to encounter him face to face; the closest approach, however, that fortune enabled me to make to him, was by a pilgrimage to his tomb.

When in St. Helena, I started one morning with a small party of brother officers, to survey the spot where the remains of the world's agitator are deposited. The peculiarities of the locality have been laid before the public so often and so simply, on canvass and on paper, that further description is needless. The character of the scene is profound and awful loneliness—a dell girt in by huge naked hills—not an object of vegetable life to relieve the general aspect of desertedness, except a few weeping willows which droop above the grave. The feeling of solitude is heightened by an echo, that responds on the least elevation of the voice. With what singular emotions I took my stand upon the slab that sheltered the dust of him for whom the crowns, thrones and sceptres, he wrung from their possessors, would of themselves have furnished materials for a monument! There the restless was at rest; there the Emperor of the French, King of Italy, Protector of the Confederation of the Rhine, Grand Master of the Legion of Honor, reposed with almost as little sepulchral pomp as the humble tenant of a country church-yard.

"After life's fitful fever he sleeps well."
I withdrew my foot—removed with my handkerchief the traces it had left upon the stone, and gave a tear to the fate of the exile. I, also, was a soldier of fortune—our party quitted the place with dejected faces, and scarcely a word was spoken until we reached our quarters.

On the following morning, a French frigate arrived from the Isle of Bourbon, having on board a regiment of artillery. The officers solicited and obtained permission to pay a tribute of respect to their old leader's ashes. I accompanied them to the ground, and rarely have I met enthusiasm like theirs. On the way, not an eye was dry; some who had served immediately under "the Emperor," wept aloud; as they drew nearer to the spot, their step became hurried and irregular, but the moment they saw the tomb, they formed two deep, and advanced with uncovered heads, folded arms, and slow and pensive pace. When within five or six yards of their destination, they broke off into single files and surrounded the grave, at uniform intervals, knelt silently down. The commander of the frigate and the others in succession, according to their rank, then kissed the slab; when they arose every lip was fixed, every bosom full.

In a few days subsequently, the officers of both countries met at Soliman's table, and after dinner the first toast proposed by the French commodore was, "The King of England—three times three." I really thought that the "hip-hip-burra" of our ancient enemies would never have an end. An English gentleman returned thanks and proposed "The memory of that Great Warrior, Napoleon Bonaparte." The pledge went solemnly round, each wearing, in honor of the mighty dead, a sprig of his guardian willow. The evening was spent in concord, many patriotic toasts were reciprocated, many good things were said, and the blunt sincerity of military friendship presided over our parting.

HOME—a fragment.

'Twas Sunday evening. The last rays of the setting sun had tinged the horizon with gold—the blue vault of heaven was cloudless, calm, and serene. Mingled sounds of the pearly riuulet, and the bird, sweet as the visions of youth—soft murmurs broke in upon the still silence, like music on the hour of repose. The lake unruffled by a single breeze, seemed to smile in its quiet rest, as if storm and tempest were a thing unknown—its boundless depths were glowing brightly as the polished mirror, with unnumbered trees and blossoms impressed upon its bo-

som. The gentle zephyr so lightly breathed upon the dewy bowers, that even the aspen leaf would have forgot its trembling. The glad earth, which I had seen but a few short months before clad in a wintry garment of fleecy snow—was now clad in cheerfulness and smiles, declaring that blight and frost had passed away.

Mingled recollections came crowding thick and fast upon the soul, when on turning an angle in the road, the village of B— now my home, burst upon my view in all its peerless beauty—the much loved friends I had left but a few months ago, blooming with health and happiness—might now be slumbering in their narrow house in solitude and silence—and the bright blossoms of May might now be blooming over their resting place—

'Twas the hour of prayer. With countenances beaming with health and hope—with hearts beating high with gratitude to the author of all good—the children of the most high came up to the feast of the tabernacles. There before the altar—there in the Temple of the Eternal, was raised the anthem and the song to him who made the world—not to placate the wrath of Jehovah—not to appease his vengeance, did his children bow before him—but to thank him for that kindness and care which knows no bounds. At this hour so beautiful and bright—the type of that glorious world where tears and sighs are never known—when the soul is filled with joy and gladness—'tis there in that soft hour of peace, when communing with him who is invisible, that we have a foretaste of those unspeakable joys, that flow at God's right hand—'tis there we look forward to that bright period, when purged from every impurity and earthly frailty, we shall wing our way to a home of glory—where our praises will be without trembling, and our thanksgivings unmingled with tears.

T. F.

How to teach Children to tease.—Children are taught to tease very much as they are taught to cry. With all his little wants, real or imaginary, the child runs to its mother. They are matters of importance to him. He wants a definite and decisive answer, one which will settle the question; and his mind will be on the rack till he has it. It is not in the nature of the child to feel otherwise. He will have no peace himself, and will therefore give his mother no peace, till he understands and knows that the point is settled, and how it is settled. If you give him no answer till he has spoken ten times, he will speak ten times; and then if he has any reason to suspect that speaking twenty times more will obtain an answer more favorable to his wishes, he will speak twenty times more. And this will soon grow into a habit. But give him an answer the first time he speaks, and he will not be obliged to speak a second time to obtain one; and never alter your decision for his teasing, and he will soon give it up, as of no use. If you have leisure, and the occasion seems a proper one, you may let him argue his case before you decide it, but not afterwards. Indeed, if he has learned by experience that your decisions are final, he will seldom if ever, attempt it. He will consider it an answer. His mind will be at rest on that point, and soon find something else with which to amuse himself.

In a charge to a Grand Jury in Florida, we find the following remarks made by the Judge. It is not often that we see the profane swearer so pointedly rebuked from the Judicial Bench on occasions of this kind:

"I cannot forbear noticing, and calling your attention to an offence against the public morals, but too frequently practiced by all classes in society: I mean the practice of profane swearing in common conversation. Of all the vices the wickedness and ingenuity of man have been able to invent, there is none that furnishes a more melancholy evidence of moral degradation and depravity of mind, than the practice of profane swearing in common conversation; because it is attended with no possible advantage or pleasure. The unchaste, the glutton, the drunkard, may plead in their behalf the pleasure resulting from sensual indulgence, and the strength of temptation, arising, perhaps from some constitutional bias—yet I do not hesitate to say that no person was ever yet born in the world with a propensity to profanity or blasphemy. The swearer is not influenced by the hope of profit, which animates the thief and gambler. Profanity leads to lying, and the practice of lying is the high road to perjury."

It is quite a mistaken idea, that a woman cannot keep a secret—nobody so well—Trust her with half, or try to keep it from her altogether, and she is sure to bent you because her pride prompts her to find out what the man thinks it right to conceal, and then her vanity induces her to tell what she found out; and this in order to show her power of discovery.—Trust all to her, and she will never betray you; but half a confidence is not worth having.

A gentleman once said he should like to see a boat full of Indies adrift on the ocean, to see what course they would steer. A lady in the room replied, "that's easily told—they would steer to the Isle of Man, to be sure."—Mass. Jour.

The following marriage announcement we find in a Maine paper:—At Compton, on Friday, Master Geo. Spencer, aged 13 years, to Mrs. Sarah Johnson, aged 39.

MORMON EMIGRATION.

Painesville, Ohio, May 17.—About two hundred men, women and children, of the deluded followers of Jo. Smith's Bible speculation, have arrived on our coast during the last week, from the State of New York, and are about seating themselves down upon the "promised land" in this county. It is surely a melancholy comment upon human nature, to see so many people at this enlightened age of the world, truckling along at the car of a miserable impostor, submitting themselves both soul and body, to his spiritual and temporal mandates, without a murmur, or presuming to question that it is all a command direct from heaven. Such an abject slavery of the mind may endure for a season; but in due time, like the chains of Popery, the links which bind them will be rent asunder, and reason resume again her empire.—Telegraph.

The "Wayne Sentinel," a paper published in Palmyra, N. Y. states, that "several families, numbering about fifty souls, took up their line of march from this town last week for the 'promised land,' among whom was Martin Harris, one of the original believers in the 'Book of Mormon.' Mr. Harris was among the early settlers of this town, and has ever borne the character of an honorable and upright man, and an obliging and benevolent neighbor. He had secured to himself, by honest industry, a respectable fortune—and he has left a large circle of acquaintances and friends to pity his delusion."

Perpetual Fire. In the peninsula of Achehen, in the province of Schirwon, formerly belonging to Persia, but now to Russia, there is found a perpetual, or, as it is called, an eternal fire. It rises or has risen from time immemorial from an irregular orifice of about twelve feet in depth, and 120 feet in width, with a constant flame. The flame rises to the height of from six to eight feet, it is unattended with smoke, and yields no smell. The finest turf grows about the borders, and at the distance of two toises are two springs of water. The inhabitants have a veneration for this fire, and celebrate it with religious ceremonies.—The Hive.

The fire in the valley of Binnon, translated hell in the New Testament, is also called "eternal fire." The phrase is proper enough in both cases, though not literally true. Ed.

Drunkenness. A correspondent in the Gazette relates a story of a drunkard, who, reeling home at night, mistook his hog-sty for his dwelling, where tumbling in and composing himself to sleep, was disturbed by the snouts of the right and curious inmates; this, mistaking for the kind attentions of his wife, probably, he muttered out, "do leave off tucking in and come to bed."—We once heard of a being in human form, who, having drowned his reason at the tavern, contrived to mount his horse, but in a right-about position, facing tail-ward. His horse, however, having the most reason of the two, proceeded orderly home, and our man was found by some of the family in his reversed position, and unable to dismount.

Death is not sufficient to deter men who make it their glory to despise it; but if every one that fought a duel were to stand in the pillory, it would quickly lessen the number of these imaginary men of honor and put an end to so absurd a practice.

Correction may reform negligent boys, but not amend those who are insensibly dull. All the whettings in the world can never set a razor's edge or that which hath no steel in it.—Fuller.

Parents who are ignorant of their duty, will be taught by the misconduct of their children what they ought to have done.

Marriage is the best state for man in general; and every man is a worse man, in proportion as he is unfit for the married state.—Johnson.

THE CHRISTIAN PREACHER,

AND

UNIVERSALIST REGISTER,

Is a Monthly publication of Original Sermons, by living Universalist Ministers. The design of the work is to spread before the public the best pulpit productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical godliness.

Each number will contain at least 16 octavo pages. On the last two pages of the covers will be published, under the title of UNIVERSALIST REGISTER, an account of Events interesting to the Universalist denomination, short Expositions of scripture passages, &c.

TERMS.—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

Orders for the work should be addressed (post paid) to WILLIAM A. DREW, Augusta, Me. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circulation.

Feb. 8, 1831.

LOST.

BETWEEN the Methodist Meeting-house and the Printing Office, a gold EAR-RING. The finder is requested to leave it at this office.

SUMMER ARRANGEMENT.

THE Steam Boat WATERVILLE, Capt. Bryant, will run on the Kennebec as follows:

Leaves Bath for Augusta Sunday P. M.
Monday runs down and up the River;
Tuesday " down;
Wednesday runs up;
Thursday " down and up;
Friday " down and up;
Saturday " down.

Military and Dress making.

H. & L. H. TABER respectfully informs the ladies in and about Gardiner, that they have commenced Military and Dress making a few doors below McLellan's tavern, and solicit their favor and patronage.

Gardiner, July 6.

3w.

1000 ROLLS.

P. SHELDON has just received from French and American Manufacturers, an extensive assortment of **ROOM PAPERS and BORDERS.** For sale at less than Boston prices—and very cheap.

June 1. 22

LIST OF LETTERS Remaining in the Post Office at Gardiner, Me. June 30, 1831.

John Boulton,	John Moore 2d,
Nicholas Booker,	Alonso S. Mason,
Charles Bennett,	John Morgan,
John Bran,	Franklin Muzzy,
George Bran,	Lucinda Mitchell,
Albert Barrows,	David McDonald,
Watson Baker,	David Neal,
Melvin O. Bradford,	Thomas Nelson,
Peter Clark,	John Noble,
Phineas Crandall,	Jeremiah Pote,
Lucy Decker,	Zilphia Pierce,
James Dickman,	Seth Paine Jr.
Elizabeth Dawes,	John Rully,
Wm. A. Drew,	John Stevens Jr.
Piebe Fitch,	Parker Sheldon, 2,
Isaac Farrar, 3,	Sheldon & Dickman,
Hannah Goodwin,	Abram Smith,
Ebenezer Goodwin,	Wm. Streett,
Samuel Hinkley,	George W. Snow,
Rhoda Hooker,	Robert Trenchard,
Wm. Jones,	Abijah Usher Jr.,
Joshua Lord,	Perry W. Whitcomb, 2,
D. L. Milikin, 18,	Calvin Wing,
Andrew Morse Jr. 2,	John Woodcock,
July 1, 1831.	SETH GAY, P. M.

WHITE MARBLE GRAVE-STONES.
A FEW pairs of superior white Marble Grave-Stones from the quarry at Dover, New York, are for sale and may be seen near the bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.

Apply to P. SHELDON.

Gardiner, May 10, 1831.

NOTICE.

THE subscriber hereby gives notice that he has taken the Felling Mill and Carding Machine in Unity owned by Cok James Comer, of Gardiner, formerly occupied by Mr. Morse, and intends to carry on the business of CARDING WOOL and DRESSING CLOTH in its various branches and is ready to accommodate all those who may be pleased to favor him with their custom in the above business. His terms will be as liberal as at any Mills in the vicinity; and all favors gratefully acknowledged.

CASH constantly for sale. Cash paid for Wool and Wool-skins at the Mill. JAS. S. CRAIG.

Unity, May 5, 1831.

ENCOURAGEMENT TO FARMERS.

HEMP having been introduced into our State, and the undersigned, being firmly convinced from many experiments, that the business of growing may be made a profitable one to our farmers,—have formed ourselves into a Company, (entitled the *Farmington Hemp Co.*) for the purpose of encouraging the cultivation of Hemp, and erecting machinery for dressing and preparing it for market.

As the business is new to most of our farmers, and consequently the proper information respecting the best methods of managing the crop wanting, we have taken much pains to investigate the business, and obtain the experience of those who have been engaged in it. From the experiments tried in this place and vicinity, the most seasonable time to sow the seed is, when the ground is so warm as to be sown as early as the ground becomes dry, or warm enough for the seed to vegetate; a light, rich soil should be selected. It should be ploughed and harrowed finely, and the seed sown as soon thereafter as possible, to prevent the thistles or weeds getting the start of the Hemp. After the seed is sown, a roller should be passed over the ground to level it, so the Hemp may be cut close. Two and a half bushels of seed per acre has been found to be a proper quantity to sow on good land, and it will be proper here to add, that a new lot of good seed should be put into hemp. It should be cut when full in the bloom, or before the seed has formed, as by letting it stand until the seed is ripe, the color is much injured, and considerable weight of lint is lost. It should be cut with a cradle or hemp hook, and bound in small bundles. It should be put immediately into the water,—water are preferable to rot, but in no instance should hemp be put into running water, as from ten to twenty per cent of the coat would be washed off. The best way to determine when the hemp is rotted, will be, to take out a bundle every day after the fourth, and lay it either by the fire or sun, and when the coat or fibre is found to separate readily from the stalk, it should be taken out and spread on the ground to dry. Care should be taken to keep it straight, as possible in the process, as well as to have it stacked, as soon as it is found to be dry, it should be stacked or housed, as the color would be injured by leaving it exposed to the weather, after once dry.

We will pay \$20 per ton for Hemp stem delivered at the Machine, managed in this way, or a proportionate price for unrotted, and that which has stood for seed.

We would recommend, that instead of planting with drills for seed, that it be sown broadcast, in the same manner as for lint, and let it stand until nearly all the seed is ripe: In this way nearly or quite the quantity of seed would be obtained per acre, as if planted in rows,—and the lint will pay all expense of raising; and the seed will be very clear grain.

Our machine will be put in operation about the first of October next, after which time Cash will be paid for hemp stem, as above.

Those wishing seed, will be furnished at one dollar per bushel, by applying to the subscriber.

By order of the Directors.

JOHN RUSS, Agent for H. Co.

COMMISSIONER'S NOTICE.

WE the subscribers, having been appointed by the Hon. Jeremiah Bailey, Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of JAMES LORD, late of Littlefield, in said county, gentleman, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that service at the dwelling house of John Neal, in said Littlefield, on Mondays the fourth day of July, the first day of August, and the third day of October next, from one o'clock to four in the afternoon of each of said days.

JOHN NEAL, } Commissioners.

Littlefield, June 1st, 1831.

KENNEBEC ss.—To the Heirs at Law and all others interested in the estate of BENJAMIN COPP, late of Gardiner, in said county, deceased, intestate.

GREETING.
WHEREAS the Commissioners appointed to set off the town of Mary Copp, widow of said deceased, have made return into the Probate Court of their doings. You are hereby notified to appear at a Probate Court to be held in Augusta, on the last Tuesday of July next, and show cause, if any you have, why the report of said Commissioners should not be accepted.

Given under my hand at Augusta, this 28th day of June, A. D. 1831.

H. W. FULLER, Judge.

KENNEBEC ss.—To the Heirs at Law and all others interested in the Estate of BENJAMIN COPP, late of Gardiner, in said county, deceased, intestate.

GREETING.
WHEREAS William Partridge, Administrator of the estate of said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. You are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of July next, to show cause, if any you have, against an allowance of the same as made. Given under my hand at Augusta, this 28th day of June, A. D. 1831.

H. W. FULLER, Judge.

KENNEBEC ss.
WHEREAS NANCY JACKSON, Guardian of Margaret Jackson, Nancy Jackson, William Jackson and Louisa Jackson, has presented an account of her Guardianship to the Judge of Probate, in and for said county, for allowance: All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of July next, and show cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta this 28th day of June, A. D. 1831.

H. W. FULLER, Judge.

APPRENTICE WANTED.

AN honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

PROPOSALS For publishing in Gardiner, Maine, THE

MAINE FARMERS' AND MECHANICS' JOURNAL.

TO BE EDITED BY EZEKIEL HOLMES. THIS paper will be published once a week on a super-royal sheet, with a new and elegant type, and be devoted to the dissemination of useful practical knowledge among the Farmers and Mechanics, together with such matters as may be considered of general interest to them. We do not deem it necessary to apologize for this attempt to add another to the journals of the day;—we believe such a publication not only much needed, but absolutely called for, by the productive classes—the actual bona fide working people at large,—a class, to which we feel a pride in saying we belong, and to whose welfare we should be devoted as long as health and life continue. It is not our object to set ourselves up as teachers or dictators to our brethren, but we wish to make our journal a medium of friendly intercourse, and thereby a source of mutual instruction. In our intercourse with our brethren Farmers and Mechanics, we have received much valuable information from individuals, who have had different opportunities for observation, and have treasured up experience in their various pursuits and occupations, and we have felt regret that much knowledge of this kind, valuable as being the positive testimony of practical men,—men, who oftentimes have had no favorite theory to bias their judgments, and no false hypotheses to lead them from truth, should be so buried with the possessors. It is a useless secret, which many make, that they know but little. The little, when thrown into the common stock, will serve to swell the mass of knowledge and information, and possibly become of immense value to all. We should remember that

"Gains of mind the mountain make;" and that the several sciences are made up of simple facts, the fragments, as it were, of observation, collected and saved by little and little, through the lapse of ages. There are at present, but few such publications in the United States, and none in Maine, and cannot Maine support one such work? Are not her mechanics an inventive and ingenious, and her farmers as enterprising and as observing as those of other States? If the list of patents, granted at the Patent Office afford any criterion of the one, or of the produce and gradual improvement of firms are not of the other, she is not far behind her sister States in point of talent, ingenuity and desire for improvement. These things need to be fostered and encouraged, and by which can this be done better, than by each other to effect this, nothing more is wanted than a more intimate acquaintance with each other's views and opinions, and this acquaintance cannot be better cultivated than by a free and frank communication of each other's sentiments, through the medium of the press. Besides the utility and pleasure which would flow from such an intercourse, there is another consideration of almost infinite importance to ourselves and our independent citizens. Whatever may be the opinion of the power-proud and the haughty it is a serious and solemn fact, that the destinies of the nation depend upon the farmers and mechanics which belong to it. Upon their virtue and knowledge depends the continuance of the Union, and the salvation of the Republic. Composing as they do the great mass of the community,—standing as they do on the middle ground, between greedy aristocracy on the one hand, and the low and ignorant on the other, of how much importance it is that they should be enlightened, and that there should be a firm union and a thorough understanding among them. Their interests are one, for they are by nature as indivisibly connected, and as necessary to each other's existence as the head and heart of man. Of how much importance it is then that they should be enlightened each other. Knowledge is power, and every new fact must add to the common strength and draw the bonds of union, and the ties of affection, stronger and stronger. Thus enlightened, and thus united, they will form a bulwark to the nation, which the factious and aspiring demagogue will not dare to assail,—a phalanx which nothing but the Eternal can destroy.

The Journal will take no side in the ephemeral politics of the day. Our only desire being to promote "the greatest good of the greatest number." The Terms of the Journal will be \$2 50 per annum, if paid within the year, or \$2 50 if not paid until the expiration of the year—a discount of 10 per cent will be made to those who pay in advance.

Gentlemen holding subscription papers are requested to return them to the subscribers, at Gardiner, previous to the 1st of August next. The publication will commence on the 15th of August, provided a sufficient number of subscribers are obtained to warrant the undertaking. SHELDON & DICKMAN.

Gardiner, June 6, 1831.

PEASE'S SEED MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of Pease's PATENT SEED MACHINE, and the right of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other commendation than the universal approbation which they have always received upon trial.

Applications may be made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention. ZEBULON SARGENT.

Gardiner, April 27, 1831.

The attention of the public is invited to the following certificate.

The undersigned hereby certify, that they have used one of Pease's Patent Seed Machines, for about three years,—that they consider it the best Machine for cleaning grain, now in use. It not only cleans the grain from all smut, dust and chaff, but also separates it from all foreign seeds. The Machine is of simple construction, and, judging from the ease with which it is used, of durability, and we cheerfully recommend it to the attention and patronage of the public. JAMES A. COOPER, ALEX' COOPER.

Pittston, May 19, 1831.

REACTION WHEEL.—AGAIN!

THE public attention is solicited to the following notice of Turner's Reaction Wheel, furnished from the May Number of the "Journal of the Franklin Institute," edited by Dr. J. J. Jones, late superintendent of the Patent Office. Dr. Jones' opinion upon the subject of patents will be deemed conclusively all.

"23. For an improvement in the Reaction Wheel, John Turner, Augusta, Kennebec county, Maine, January 18.

"This patent is taken for an arrangement which is essentially the same with that claimed by Calvin Wing, the specification of whose patent was given in our February number, page 86. In the present specification the whole is imperfectly described; the part which Mr. Wing calls the *lighter* is here mentioned, and we are told that 'this mode of relieving the wheel from the weight of the incumbent column of water, is what is specially claimed as my invention.'"

June 22. 25.

TO PHYSICIANS.

DR. PIKE, wishing to remove to the West, offers for sale his *Stand*, in the town of Littlefield, near Goodwin's Mills, (so called) to a Physician of about 60 acres of good land, with buildings thereon. Considerable payment as follows—one half on delivery of said property, and the remainder within three or four years, with good security. JESSE PIKE.

Littlefield, May 12, 1831.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or fifty cents if paid within the year, or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers, and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscribers received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the direction of the publishers, until all arrearages are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.